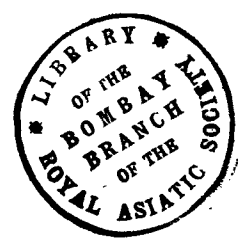
REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA

For the year ending 31st March 1908.

XII. 6A.



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RESOLUTION

ON THE

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the Year 1907-08.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-25, dated the 1st July 1908.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1907-08.

RESOLUTION.—In the Resolution on last year's Report it was stated that the advice of the Director-General of Archæology had been sought with regard to the arrangements which had been proposed by the Local Government as most suitable for the administration of the Ancient Monuments Preservation Act in Burma. The views of the Director-General of Archæology were received in July 1907, and as he expressed general concurrence in the action which it was proposed to take, the Local Government definitely approved of the arrangements and steps have since been taken to bring them into effect. As a preliminary measure, all the monuments of historic and architectural interest at present maintained at the expense of Government by the Public Works Department have been notified to be protected monuments under section 3, sub-section (*1*) of the Act. To these will be added, in due course, suitable monuments selected from the classified list of all the important architectural remains in the Province which the Superintendent of Archæological Survey is now occupied in compiling. The Superintendent of Archæological Survey anticipates that the list will be completed in a much shorter time than was at first thought possible, and there is therefore reason to hope fo the completion before long of the most important operation under the Act, namely, the bringing within its scope as protected monuments of all the remains in Burma which are worthy of preservation.

It is not now proposed that any action should be taken under section 15 of the Act. The right of access to the Palace at Mandalay has been found to be sufficiently regulated under instructions issued in the Public Works Department in 1906, and there is no other monument in Burma to which access by the public requires limitation or regulation. The restriction of excavation in certain districts and the preservation of the ownership of Government in all objects discovered in the course of excavation are matters which must await the framing of general rules and directions under the Act. The task of framing rules and directions of general application has proved to be of considerable magnitude and complexity, and their issue in Burma has been deferred pending the co-ordination by the Director-General of Archæology of the varied suggestions on the subject which he has received from all parts of India.

2. Owing to the curtailment of funds available for public works generally the expenditure on Archæological operations during the year showed a very substantial diminution, and the Lieutenant-Governor regrets that a further reduction

during 1908-09 has been rendered unavoidable by the pressure of more urgent claims. Current repairs were, however, executed, and eleven buildings were added to the list of those whose conservation is undertaken by Government. Of these perhaps the most interesting is the Seinnyet Pagoda in the Pagan Township, which is supposed to have been built in the 11th century, and exhibits distinct evidence of the influence of Chinese Buddhism at that period. Excavation, probably the only trustworthy means by which it is possible to form an idea of the remoter history of Burma, is still in its infancy. A preliminary survey has been made of the site of ancient Prome or Srikshetra, now known as Yathemyo, and has yielded sculptures of an unexplained origin, and inscriptions in an unknown language. The ultimate conclusions to which the detailed study of the site will lead cannot yet be anticipated, as there is little information available whereby the discoveries made can be explained. There is, however, considerable evidence of Indian influence. The site is very extensive, covering an area of no less than 400 square miles, and its examination will be sufficient to occupy the attention of the Archæological Department for many years.

3. The Lieutenant-Governor is much obliged to Mr. Taw Sein Ko for his interesting report of the year's work, and desires to acknowledge the services which he has continued to render to the cause of Archæology in Burma.

By order of the Lieutenant-Governor of Burma,

C. C. LOWIS,
Offg. Chief Secy. to the Govt. of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1908.

FIRST PART.

SECTION I.

Office Work, giving details of Programme carried out and of Programme proposed for ensuing year.

1. The programme for 1907-08 consisted of the following items:—

Programme for past year and action taken with regard to it.

(i) *The continuation of the architectural survey of the Palace buildings, Mandalay.*—It is understood that the Public Works Department has finished its own portion of the work, but no official intimation has yet been received in this office. Owing to the deputation of the Architectural Surveyor on other duty, the portion allotted to the Archæological Department remained in abeyance. Materials for the compilation of the historical part of the letterpress were, however, collected.

(ii) *The preparation of a list of antiquarian remains in Burma.*—The work is in hand. A certain amount of touring will be necessary to inspect the buildings and to support the recommendations for conservation made by the local officials. Some of the lists are still defective; but, so far, they have been very useful to me in formulating proposals for the restoration and conservation of ancient monuments.

(iii) *The excavation of the pre-historic site of Yathemyo near Prome.*—This excavation appears to be a more extensive undertaking than I had anticipated. An area of about 400 square miles, with the Hmawza Railway station as its centre, is covered with pagodas in all stages of decay, ruined monasteries, palaces, fortifications, burial-grounds, etc., and it seems to me that there is sufficient work for two or three more consecutive seasons. The unique sculptures, votive tablets with legends, and inscriptions in unknown scripts, which have been discovered, appear to indicate that we are on the threshold of recovering a lost Chapter in the history of Buddhism in India.

(iv) *The compilation of an account of the 30 Archæological buildings at Pagan, which are maintained by the Public Works Department.*—The number of archæological buildings to be dealt with has been increased to 31. It will take about three or four more years for their repair and restoration to be completed by the Public Works Department, and till then the work of compilation will have to remain in abeyance.

2. The continuation of the same programme for the ensuing year has been approved by the Local Government, and the "preparation of a catalogue of the coins in the Phayre Museum" has been added to it.

Programme for ensuing year.

SECTION II.

Tours and Inspection of Buildings and Sites.

Tours and localities visited.

3. The following statement shows the time spent on each tour and the places visited:—

Date.	Object of journey.	Number of days.
1	2	3
1907.		
April 12th to 15th ...	To inspect archæological buildings at Sagaing with Mr. J. F. Hewett, Executive Engineer, Shwebo Division, and Mr. H. A. Hampton, Subdivisional Officer, Public Works Department, Sagaing.	4
April 28th to 30th ...	To discuss archæological questions with the Lieutenant-Governor and the Chief Secretary at Maymyo.	3
June 3rd to 5th ...	To discuss archæological questions with the Secretary to the Government of Burma, Public Works Department, at Maymyo.	3
June 6th to 13th ...	To conduct examinations in Yünnanese at Lashio	8
June 16th to 30th ...	To conduct examinations in Yünnanese at Bhamo and Myitkyina	15
July 12th to 27th ...	To inspect archæological buildings and confer with Public Works Department Officers at Pagan.	16
August 17th to 19th ...	Visit to Sagaing to inspect the archæological buildings and to conduct Sir Charles Eliot, Head of the Sheffield University.	3
August 22nd to 26th ...	Visit to Pagan to inspect archæological buildings and to conduct Sir Charles Eliot.	5
October 15th to 26th ...	To inspect archæological buildings at Pagan	12
November 8th to 10th ...	To inspect the Museum at Shwebo	3
November 11th to 23rd ...	To meet His Excellency the Viceroy at Rangoon	13
December 10th to 21st ...	To meet His Excellency at Pagan	12
1908.		
January 11th to 15th ...	At the request of the Director of Public Instruction, Burma, to examine, in Chinese, the Government Anglo-Chinese School at Bhamo.	5
January 17th to February 27th.	To supervise the conservation of the archæological buildings and to conduct excavations at Yathemyo, Hmawza.	42
March 17th to 20th ...	To visit the ancient sites at Myinzaing and Metkyaya, Kyauksè District, with Mr. C. I. B. Mealin, Subdivisional Officer, Civil Department, Kyauksè.	4
	Total ...	148

Visit to Hmawza and Kyauksè.

4. I was out on tour for 148 days, of which six weeks were spent at Hmawza, and four days in the Kyauksè District. At Hmawza, I assisted in the supervision of the conservation of the Bèbè, Lemyethna, and Bawbawgyi Pagodas, and in conducting excavations on pre-historic sites. Mr. J. D. Fraser, I.C.S., Deputy Commissioner, Prome, and his subordinate officers rendered me useful assistance, while Mr. F. R. Collins, Executive Engineer, Tharrawaddy Division, and Mr. R. E. Sherard, Assistant Engineer, Prome, were prepared to carry out my suggestions. In the Kyauksè District, Mr. C. I. B. Mealin, Subdivisional Officer, accompanied me to Myinzaing and Metkaya, which witnessed the extinction of the Pagan Monarchy after a rule

of about 1,300 years, and the transfer of the seat of supreme power from Pagan to Myinzaing and thence to Ava, where the Burmans were destined to rival the glories of Pagan.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

Proposals for conservation.

5. Twelve monuments were proposed to be conserved, of which three are situated at Mandalay, four at Pagan, and five at Prome (Appendix B). Classified according to material, seven are masonry structures, while five are built of wood. Practically, Mandalay, with its gorgeous Palace and its carved monasteries, is the centre of wooden architecture, as Pagan, with its quaint temples and shrines, is the home of Burmese religious architecture in brick and stone. The work of conservation at these two localities will probably be completed about three or four years hence, and more time will be available to attend to the buildings in the other districts. The architectural evidence afforded by these monuments will be extremely useful in checking some of the statements made in the native chronicles.

Proposal for excavation.

6. The excavation of the pre-historic site of Yathemyo near Prome was recommended, and the proposal was sanctioned by the Local Government. As was anticipated, it yielded results of antiquarian value.

Conservation of monuments.

7. The conservation of 11 additional buildings was sanctioned by the Local Government during the year (Appendix A). The recommendations in respect of the Thudama and Patan *zayats* at the foot of the Mandalay Hill were submitted as early as 1903. The delay was due to the visit of the Director-General of Archæology in the following year, and to a proposal made that half of the cost of their repair should be borne by the Buddhist community. Eventually, owing to the dislocation of trade due to plague and drought, the Local Government was pleased to accept the entire responsibility in regard to both buildings. Conservation works were, for the first time, started at Yathemyo near Prome, and the repair of the Lemyethna, Bèbè and Bawbawgyi Pagodas was undertaken. Their architecture and sculptures appear to bespeak their Orissan origin, or, at least, an intimate connection with Orissa and ancient Prome. It is interesting to note that, so far, traces of Sinhalese or Chinese influence have not yet been discovered. It would seem that the North-Indian variety of Buddhism prevailed at Prome in the early centuries of the Christian era, and that Sanskrit was the linguistic medium employed.

Tangyi Pagoda.

8. There are several shrines in charge of Trustees appointed by the District Civil Court, but they are still objects of solicitude to the Archæological Department. The Tangyi Pagoda in the Pakôkku District is one of them, and was inspected by me on the 17th December 1907. The Trustees have spent the whole of the Government subsidy of Rs. 4,000 in constructing a stone-facing on the eastern side of the hill on which the Pagoda stands. The work appears to have been done satisfactorily, and the money to have been utilised to the best advantage. There is every probability that the hill-side will not give way for some years to come, and that the safety of the shrine has been ensured. There is, however, still some more stone-pitching to be laid, and the Trustees have been requested to carry it out with the resources at their disposal.

Damage done to the Mingun Bell.

9. Times of scarcity and drought appear to affect the security of historical monuments and objects of antiquarian interest. On the 14th and 24th January 1908, the lip of the Mingun Bell was chipped off in two places by some unknown persons, who still remain undetected. In order to prevent further vandalism, a durwan has been appointed

by the Executive Engineer, Shwebo Division, to safeguard the Bell, Pôndawpaya, and the Sinbyumè Pagoda, which are situated in the same locality.

Transfer of the Pagan Pagodas to the Pakôkku Division.

10. For administrative reasons the Pagan Pagodas were transferred from the Meiktila to the Pakôkku Division, with effect from the 1st June 1908. The cheerful co-operation and expert advice of Mr. O. F. L. W. Cuffe are very much missed, but there is consolation in finding in Mr. B. B. Scott an antiquarian no less keen than his predecessor, and in retaining the services of Mr. V. E. Lambert, Subdivisional Officer, Myingyan Subdivision, and those of Babu S. N. Roy, Overseer in charge, who have had several years' experience in the restoration and maintenance of archæological works.

Inspection by Public Works Department Officers.

11. Mr. G. T. I. Oliver, Superintending Engineer Mandalay Circle, inspected the Palace buildings at Mandalay, and Mr. C. C. S. Clark, Superintending Engineer, Chindwin Circle, visited the Pagodas at Pagan, and they forwarded to me copies of their Inspection Notes. There is no doubt that other officers of the Public Works Department also inspected archæological buildings, and I should have been glad to be furnished with copies of their Inspection Notes. Archæology is comparatively new to the Province and it is physically impossible for a single Archæological Officer to be ubiquitous. Any assistance from any quarter, especially from the Public Works Department, would, therefore, be gratefully appreciated.

Printing and distribution of important memoranda on archæological subjects.

12. At the instance of the Director-General of Archæology, the Local Government sanctioned the printing at the Government Press, Rangoon, of all important memoranda on archæological subjects, whether compiled by the Superintendent of Archæological Survey or by other officers of Government. Inspection Notes recorded by me are generally printed and copies are distributed to the Local Government, the Director-General of Archæology, Provincial Superintendents, and the Officers of the Public Works Department, who are concerned with the conservation of monuments. By such means, Government is kept in touch with what is going on, and archæological work is co-ordinated throughout India and Burma. Under these instructions, five Inspection Notes relating to the archæological buildings of Mandalay, Sagaing, and Pagan were printed and distributed. In the course of my inspections I found it convenient to be accompanied by a responsible officer of the Public Works Department, and my opinions and instructions were recorded in consultation with him.

Inspection of archæological buildings in company with Public Works Department Officers.

13. During the latter half of July 1907 I spent a fortnight at Pagan inspecting the 31 buildings conserved by Government in company, first with Mr. V. E. Lambert, and then with Messrs. C. C. S. Clark and B. B. Scott. Instructions were issued on the spot for rectifying minor defects, and for framing the estimates of such of the edifices as had not yet been taken in hand. On the 11th February 1908 the Lemyethna, Bèbè, and Bawbawgyi Pagodas at Hmawza were inspected in company with Mr. F. R. Collins, Executive Engineer, Tharrawaddy Division, and Mr. R. E. Sherard, Assistant Engineer, Prome Subdivision, and, at the former's request, an archæological clerk was left there up to the 3rd April to help in supervising the repair works. On the 30th March I accompanied Mr. G. G. White, Chief Engineer, in the inspection of the Thudama and Patan *zayats*, Thudama *Kyaung*, the *zayats* in North Moat Road, and the Mogaung *Kyaung*, and the remarks made by him were communicated to the Executive Engineer, Mandalay Division, for such action as might be necessary. The question of conserving a few specimens of the *zayats* in North Moat Road has been referred to the Local Government.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Remains.

District lists of monuments.

14. The district lists of monuments were received in this office in May 1907. In paragraph 5 of his Note on the work and organization of the Provincial Survey in Burma, dated the 15th July 1904, the Director-General of Archæology states that "the amount of touring and inspection entailed upon the Archæological staff in the work of revision will be very considerable and it is doubtful if it can be brought to completion in less than five or six years." The selection of buildings for conservation has practically been completed at Mandalay, Kyauksè, Pagan, and Prome, and it is hoped that by the simultaneous processes of such selection from the district lists and of personal inspection, in cases of doubt, the work of revision will be much accelerated. In the meantime, under the provisions of section 3 (i) of the Ancient Monuments Preservation Act, VII of 1904, the following 68 buildings situated in the Mandalay, Sagaing, Shwebo, Minbu, Myingyan, Prome, Pegu, and Hanthawaddy Districts have been declared to be "protected monuments":—

Serial No.	Name or description of monument.	Situated in the		
		District.	Township.	Town or village.
1	2	3	4	5
1	The Palace and the *Pyatthats* on the walls of Fort Dufferin.	Mandalay ...	Mandalay ...	Mandalay Cantonment.
2	Tomb of King Mindôn	Do. ...	Do. ...	Do.
3	Tomb of Queen Sinbyumayin	Do. ...	Do. ...	Do.
4	Tomb of Mèdawgyi, mother-in-law of Mindôn.	Do. ...	Do. ...	Do.
5	Tomb of Nanmadawgyi	Do. ...	Do. ...	Do.
6	Tomb of Mèdawgyi (Laungshe Queen), Queen of Mindôn.	Do. ...	Do. ...	Do.
7	Remains of Atumashi *Kyaung* ...	Do. ...	Do. ...	Do.
8	Shwenandaw *Kyaung*	Do. ...	Do. ...	Do.
9	Thudama *Kyaung*	Do. ...	Do. ...	Do.
10	Thudama *Zayat*	Do. ...	Do. ...	Do.
11	Patan *Zayat*	Do. ...	Do. ...	Do.
12	Salin Monastery	Do. ...	Do. ...	Do.
13	Tawyagyaung Pagoda	Do. ...	Do. ...	Do.
14	Myadaung *Kyaung* or Queen's Monastery	Do. ...	Do. ...	Mandalay.
15	Tomb of King Bodawpaya	Do. ...	Amarapura...	Amarapura.
16	Tomb of King Bagyidaw	Do. ...	Do. ...	Do.
17	Tomb of King Shwebomin	Do. ...	Do. ...	Do.
18	The Sangyaung (two buildings) ...	Do. ...	Do. ...	Do.
19	Remains of Bodawpaya's Palace ...	Do. ...	Do. ...	Do.
20	Taungthaman Kyauktawgyi	Do. ...	Do. ...	Do.
21	Ywataung Inscription shed	Sagaing ...	Sagaing ...	Sagaing.
22	Tupayôn Pagoda	Do. ...	Do. ...	Do.
23	Nanmyin or Watch Tower	Do. ...	Ava ...	Ava.
24	Ôkkyaung Monastery (Mahā-Aungmye-Bônzan).	Do. ...	Do. ...	Do.
25	Mingun Bell	Do. ...	Sagaing ...	Mingun.
26	Sinbyumè Pagoda	Do. ...	Do. ...	Do.
27	Pôndawpaya or Model of the Mingun Paya	Do. ...	Do. ...	Do.
28	Tomb of King Alaungpaya	Shwebo ...	Shwebo ...	Shwebo.
29	Chanthagyi Pagoda, Sudaungbyi Pagoda, Shwetaza Pagoda, Maung Yin Byo's Nat Shrine, Ywadaw Yin's Nat Shrine.	Minbu ...	Minbu ...	Minbu.
30	Kyaukku-Ônhmin: Cave Temple ...	Myingyan ...	Pagan ...	Nyaung-u.
31	Thamihwet-Ônhmin and Hmyathat Ônhmin	Do. ...	Do. ...	Do.
32	Sapada Pagoda	Do. ...	Do. ...	Do.
33	Kyanzittha's Ônhmin (situated in the compound of the Nattaung Monastery).	Do. ...	Do. ...	Do.
34	Ananda Pagoda	Do. ...	Do. ...	Pagan.
35	Gawdawpalin Pagoda	Do. ...	Do. ...	Do.
36	Thatbyinnyu Pagoda	Do. ...	Do. ...	Do.
37	Shwegugyi Pagoda	Do. ...	Do. ...	Do.

Serial No.	Name or description of monument.	Situated in the		
		District.	Township.	Town or village.
1	2	3	4	5
38	Mahābodhi Pagoda	Myingyan	Pagan	Pagan.
39	Mingalazedi Pagoda	Do.	Do.	Do.
40	Bupaya Pagoda	Do.	Do.	Do.
41	Damayangyi Pagoda	Do.	Do.	Do.
42	Ngakywè Nadaung Pagoda	Do	Do.	Do.
43	Patothamya Pagoda	Do.	Do.	Do.
44	Shwesandaw Pagoda	Do.	Do.	Do.
45	Tilominlo Pagoda	Do.	Do.	Do.
46	Upali *thein*	Do.	Do.	Do.
47	Bidagat Taik	Do.	Do.	Do.
48	Nat-hlaunggyaung Temple	Do.	Do.	Do.
49	Mi-malaunggyaung Temple	Do.	Do.	Do.
50	Nan Paya Stone Temple	Do.	Do.	Myinpagan.
51	Manuha Temple	Do.	Do.	Do.
52	Nagayôn Pagoda	Do.	Do.	Do.
53	Myinkaba Pagoda	Do.	Do.	Do.
54	Seinnyet Pagoda	Do.	Do.	Do.
55	Seinnyet Ama	Do.	Do.	Do.
56	Pawdawmu	Do.	Do.	Do.
57	Petleik Paya	Do.	Do.	Thiyipyitsaya.
58	Lawkananda Pagoda	Do.	Do.	Do.
59	Damayazika Pagoda	Do.	Do.	Pwazaw.
60	Sulamani Pagoda	Do.	Do.	Minnanthu.
61	Bawbawgyi Pagoda	Prome	Hmawza	Shwelaung.
62	Stone sculptures near the Settaing or Kyaukka *thein*.	Do.	Do.	Hmawza.
63	Bèbè Pagoda	Do.	Do.	Do.
64	Lemyethna Pagoda	Do.	Do.	Do.
65	Kanbauk Natsin	Do.	Do.	Do.
66	Kalyani Inscriptions	Pegu	Pegu	Pegu.
67	Pillars of Victory	Do.	Do.	Do.
68	Old Portuguese Church	Hanthawaddy	Kyauktan	Syriam.

SECTION V.

Accounts of detailed Surveys and Excavations.

15. As stated in paragraph 6, excavations were undertaken at Yathemyo. The Zegu Pagoda was one of the buildings selected for opening into. It is a structure measuring 27′ × 24′ with an oriented porch, and its arches are ornamented with plaster carvings. Its basement is likewise decorated with beautiful mouldings. It must have remained in a neglected condition for many years, because its *sikkhāra* had been reduced to a heap of *débris*, and trees had grown on its roof, the biggest being about 35 feet in height and $3\frac{1}{2}$ feet in girth. A trench measuring 5′ × 3′ × 12′ was sunk in front of the throne of the Buddha in the interior of the shrine. Some clay votive tablets were found, and those bearing legends were sent, for decipherment, to Mr. Venkayya, Assistant Superintendent, Archæological Survey, for Epigraphy, Madras. The most important find is a stone sculpture measuring 2′ $8\frac{1}{2}$″ × 1′ $6\frac{1}{2}$″ × 4″, which is described in paragraph 35 of the Second Part. Fragments of figures of the Brahma, which were also found, indicate traces of Brahmanism.

Excavation at Zegu Pagoda.

16. Thaungbyegôn is the name of a site close to the middle of the southern wall of Yathemyo. Ten thousand pagodas are supposed to have existed there at one time, but the actual counting of the mounds reveals their number to be only 122. Two of these were cleared of *débris*, and the outlines of cylindrical *stūpas* were discovered. A bronze head of the Buddha, weighing 45 tolas, and the stone head of a crowned personage were found. As the ground had hardened considerably, further excavations on this spot were postponed till the next open season.

Excavation at Thaungbyegôn.

Excavation at Mônthèmagôn.

17. According to the Burmese Chronicles, Duttabaung, the founder of Yathemyo, met with a watery grave near Cape Negrais in the 5th century B.C., because he dispossessed a *Mônthèma* or female sweet-meat seller of her land, which had been dedicated to a monastery. A mound reputed to be the *Mônthèma's* pagoda was discovered, and a shaft measuring 7′ × 5′ × 7′ was sunk into it. A few votive tablets and the fragments of a stone throne of the Buddha were found. The site had evidently been dug into more than once before.

SECTION VI.

Account of Conservation Works proposed, carried out, or in progress, and of the expenditure incurred on them.

Imperial subsidy.

18. The Government of India sanctioned an allotment of Rs. 12,000 as grant-in-aid from the Imperial Revenues for archæological expenditure in Burma on the following works:—

	Rs.
Special repairs to Petleik Pagoda, Pagan	7,000
Special repairs to Lawkananda Pagoda, Pagan	3,000
Shwebo Museum	2,000

Models of Mandalay Palace for Rangoon.

19. It has been proposed to construct a duplicate set for deposit in the Provincial Museum at Rangoon on a scale of 4 feet = 1 inch, and at a cost of Rs 2,000. It is extremely difficult to construct the models on a smaller scale, or with material other than teak.

Archæological works proposed to be carried out in 1908-09.

20. The following were works in progress on the 31st March 1908, and will be completed during the year 1908-09:—

	Rs.
Remedying defects in the Nanpaya Temple, Pagan	9,000
Special repairs to the Mahābodhi Pagoda, subsidiary buildings and enclosure wall, Pagan	4,100
Special repairs to brick platforms, tanks, and water channels in South Garden and the remains of the stockade of the Palace, Mandalay	5,250
Re-erecting fallen and repairing four Compound gates of Atumashi Monastery at Mandalay	1,609
Total ...	19,959

The following are works to be begun and carried out in 1908-09:—

	Rs.
Alteration and addition to Sulamani Pagoda, Pagan	5,790
Special repairs to Eastern Petleik Pagoda, Pagan	8,307
Special repairs to Shwesandaw Pagoda, Pagan	10,651
Special repairs to Damayangyi Pagoda, Pagan	12,216
Special repairs to Damayazika Pagoda, Pagan	9,285
Upali *thein*, Pagan	601
Bidagat *taik*, Pagan	675
Enclosure wall of Gawdawpalin Pagoda, Pagan	599
Annual repairs, etc., Pagan	4,000
Bawbawgyi Pagoda, Prome	5,428
Stone sculptures of Kyaukka *thein*, Prome	2,413
Bèbè Pagoda, Prome	472
Lemyethna Pagoda, Prome	1,000
Kanbauk Nat Shrine, Prome	1,800
Old Portuguese Church, Syriam	454
Total ...	63,691
Grand Total ...	83,650

Towards the estimated cost, a sum of Rs. 55,650 has been provided in the Provincial Public Works Department Budget, and an application has been made to the Director-General of Archæology for an Imperial grant-in-aid of Rs. 28,000. It may be noted, by the way, that, before the close of the year, the conservation

works had already been commenced at the Bèbè, Lemyethna, and Bawbawgyi Pagodas, Prome.

Appendix C.

Amount expended on archæological works.

21. The total amount of expenditure incurred on archæological works during the year 1907-08 was Rs. 68,475 as compared with Rs. 1,25,930 expended in the previous year. The reduction in expenditure is due to the retrenchment of the Provincial Public Works Department Budget by the Government of India.

Appendix C.

Special repairs.

22. The original estimate of Rs. 1,395 was increased to Rs. 9,118 in respect of the special repairs to the Petleik Pagoda, Pagan, the addition being due to the discovery of valuable terra cotta tiles illustrating scenes in the Buddhist Birth Stories. A sloped terrace roof of re-enforced concrete was constructed around the Pagoda to afford protection to the tiles against the weather, and the land surrounding the Eastern and Western Petleik Pagodas was acquired to erect a suitable fencing. Judging from the arrangement of the plaques in the ambulatory corridors, the shrine appears to have been repaired from time to time. One hundred and fifty-one of them were found to be firmly fixed in their original position, 118 having fallen down to the ground. Of the latter, only 49 could be restored to their original places, the remaining 28 not being provided with niches in a consecutive order, and the balance, 41, remaining unidentified. The expenditure incurred on the Lawkananda Pagoda was Rs. 1,915, towards which a grant-in-aid of Rs. 3,000 was contributed from the Imperial Revenues. The Pagoda is now within 4 feet of the bank of the River Irrawaddy. Apparently, land measuring about 300 feet in breadth has been corroded by the river since the edifice was built by Anawrata in the 11th century A.D. The protective works consisted mainly of strengthening the weak formation of the river-face by means of dry stone revetments. The Shwebo Museum, which was to be built on the model of the Shwetaza Pagoda, had not been finished when the year closed. Maung Po Byaw, Subdivisional Officer, Shwebo, is actively interesting himself in the matter, and, under his influence and guidance, the work should be brought to a satisfactory completion before long. On the conservation of the Mahābodhi Pagoda at Pagan, Rs. 3,653 was spent. The cost was enhanced by the repairs executed to the subsidiary buildings, which are commemorative of the Seven Attitudes of Gautama Buddha under the Bo Tree. Such buildings are absent at the Bodhgaya Temple, and should an occasion ever arise to restore them, the structures at Pagan would serve as good models.

SECTION VII.

Notice of Subordinates and their work, and of changes in Personnel.

Services of subordinates and construction of Archæological Office at Mandalay.

23. Maung Than, Head Burmese Writer, retired from the service of Government. His retirement is a great loss to the Department as he is one of the foremost Pâli scholars of the day, and as his common sense and sound judgment could always be relied upon. His place was taken by Maung Pe, and Maung Myè was promoted to be Second Writer. The absence of trained assistance, especially in conducting correspondence in English, is much felt, as office work has increased both in volume and complexity. The Architectural staff continued to give satisfaction; and Maung Mya, Architectural Surveyor, rendered useful assistance. The provision of Rs. 15,000 in the Civil Works Budget for 1908-09 for constructing an Archæological Office in Fort Dufferin has been cut out, owing to heavy retrenchments made under the orders of the Government of India. It is now problematical whether archæology will find a local habitation in the near future.

SECOND PART

SECTION I.

Full account of Works of Restoration and Preservation of important Buildings and Sites, of excavations and Fresh Discoveries.

Pôndawpaya at Mingun.

24. Before undertaking to build a pagoda of huge dimensions, it is customary among Burmans to construct a model, whose architectural features are simply enlarged on the bigger edifice. In accordance with this custom, Bodawpaya, who reigned from 1781 to 1819 A.D., built the Pôndawpaya, a structure about 15 feet high, to serve as the model of the Mingun Pagoda, on which he spent much treasure and more than twenty years of his long reign. His great idea was to "beat the record" in building pagodas among all Buddhist Kings known to history, but he was prevented from completing his project by foreign wars and domestic troubles. The exact height of the unfinished shrine is not known. In spite of the earthquake, which shattered it in 1838, its height is still about 165 feet, and its probable dimensions, if completed, could be inferred from the Pôndawpaya. This little structure consists of a bell-shaped dome surmounted by a *Sikkhâra* and resting on a square plinth of solid masonry, and appears to be a hybrid between the Shwezigôn and Ananda Pagodas of Pagan, which affords so many prototypes for Buddhist religious edifices throughout the country. It is adorned with all the appurtenances of a finished place of worship, namely, circuit walls, stair-cases, leogryphs, ornamented arches, etc. The remains of this interesting model Pagoda were conserved, and care was taken to perpetuate its existing features. In order to prevent the intrusion of cattle and the erosion by floods, it has been proposed to erect a fencing and an earthen rampart enclosing the entire site.

Pillars of Victory at Pegu.

25. On the Pegu-Thanatpin road two octagonal granite pillars, measuring about 11 and 5 feet, respectively, were found and one of them has been re-erected on a masonry plinth in the compound of the District Court house at Pegu. They may be identified with the *Jayastambha* or Pillars of Victory set up by Râjendra Chola I, who overran Pegu in 1025-1027, A.D., that is to say, a few years before the conquest of Thatôn by Anawrata, King of Pagan. In the native chronicles nothing is mentioned of Pegu for a period of 500 years from the 8th to the 13th centuries A.D.; nor is there any reference to it during the Burmese invasion of the Talaing country by Anawrata. This omission can only be explained by its subjection to foreign rule, and the discovery of these two pillars, provided that the above identification is correct, fills up a gap in the Talaing records. There is a conspiracy of silence among native historians not to refer to anything relating to the invasion of their country by South Indians or other foreigners. Such silence appears to have been somewhat inexplicable to Sir Arthur Phayre, who attempts to explain it as follows (pages 31-32 of his *History of Burma*):

"In the Appendix to this volume will be found a list of the first dynasty of the Kings of Pegu as entered in the Talaing chronicles. But that dynasty extends only to the year A.D. 781, when the reign of King Titha or Tissa came to a close. From that time until the conquest of Pegu by Anoarahtâ, that is, for about two hundred and sixty-nine years, no events are recorded in the Talaing annals. The conquest by the King of Pugân is not to be found therein. From indications in the Talaing annals as to the reigns of King Tissa and his predecessor, it appears probable that for a long period the country was disturbed by religious struggles, Brahmanical and Buddhist votaries contending for the mastery. Later chronicles have been unwilling to refer to the troubles and degradation of their country caused by heretical disturbance and foreign rule, so that the course of events can only be conjectured. Coins or medals bearing Hindu symbols which have been found, and which no doubt were struck in Pegu, probably belong to this period, and lend support to the conclusion as to events which the native chroniclers have obscured or suppressed. Excepting a few vague sentences, no notice is taken in the Talaing chronicles of the conquest by Anoarahtâ. Thus the

native annals of Pegu, from the period when pure Buddhism was for a time restored under King Tissa, until the fall of the Pugân monarchy, near the close of the thirteenth century, a period of about 500 years, are almost a blank."

Terra cotta tiles at Pagan.

26. Two kinds of terra cotta tiles have been found at Pagan adorning the basements and corridors of Pagodas. They illustrate scenes in the life of Gautama Buddha and during his previous births, and serve as sermons in baked clay exhorting the laity to follow, in both worldly and spiritual matters, in the footsteps of the Buddha, who is looked upon as the highest type of humanity. In the Shwezigôn and Ananda, the tiles are enamelled in a green colour, while those decorating the ambulatory passages of the Petleik are of red baked clay. All these three shrines belong to the 11th century A.D. Chinese influence is traceable in the former two, and the Petleik plaques, which are of a better technique, may be ascribed to a South-Indian origin. The arrangement of the tiles is still well preserved in the Ananda, and may be described as follows :—

Position.	Description.	Number.
Basement	Hosts of *Māra*	276
Basement	Disciples of Buddha	276
First storey	Scenes in 537 *Jātakas*	537
Second, Third, and Fourth storeys	Scenes in ten *Jātakas* beginning with Temiya and ending with Vessantara.	383
	Total ...	1,472

Stone sculptures in the Ananda.

27. The Ananda Pagoda is likewise adorned with eighty pieces of stone sculpture of exquisite workmanship depicting scenes in the life of Gautama Buddha from his conception and birth to his *Nirvāna*. The pose, contour, and drapery of the figures are distinctly Indian, and the architects employed must have been foreigners. Under the orders of the Director-General of Archæology, a descriptive account is to be written of the terra cotta tiles and stone sculptures of this shrine.

Repairs to Seinnyet Pagoda.

28. Situated half-way between the villages of Myinpagan and Thiyipyitsaya in the Pagan Township, which were, at one time, centres of Talaing and Indian influence, the Seinnyet Pagoda, a cylindrical structure of the 11th century, represents a distinct stage in the development of Buddhist religious architecture in Burma. A detailed examination of it indicates its mixed origin, in which the Chinese element preponderates. Unlike the Shwesandaw Pagoda at Pagan, and the Sinbyumè Paya at Mingun, each of which has five receding terraces representing the five-fold division of Mount Meru, it rests on a triple square basement, which symbolises the abode of the four *Mahārājās*, or Guardian Spirits of the world. At each corner of the first terrace is a small *chaitya* resting on a high plinth. Each corner of the second terrace is decorated by an ornament, which looks like a flower-vase or relic-casket, and which is guarded by the figure of a lion with distinctly Chinese features, while the corresponding decoration on the third terrace is a stunted *chaitya* guarded by the figure of an animal, whose remains indicate it to be a winged dragon. All the three terraces are fringed with miniature battlements, and are embellished with mouldings in brick and plaster, which are a characteristic feature of the basement of all Burmese religious and ceremonial structures. Then comes the octagonal band encircling the building, which represents the *Tushita* heaven, the abode of all Bodhisats or Buddhas in embryo; but the eight gods, Indra, Agni, and others, each of whom protects a point of the compass, are absent. The next tier is a circular moulding, which the Burmans call the "Kyiwaing" or circular band of copper, but which, the Chinese say represents the highest empyrean, where Buddhas dwell after fulfilling their

high mission on earth. Next succeeds the "Kaunglaungbôn" or bell-shaped dome, near whose rim is a circle of small battlements, surmounted by a double band of lotus petals. The dome is bisected by a bold moulding, and to the upper fringe of the lower half is attached a row of ogres disgorging chaplets of pearls, a form of ornamentation which is very common in Tibet. Right across the bisectional moulding are small niches facing the cardinal points, which are crowned by miniature structures resembling the Temple at Bodhgaya. In each niche sits enshrined the small figure of a Buddha of exquisite proportions in a preaching attitude. The figures represent Kakusandha, Konagamana, Kassapa, and Gautama. In China Metteyya or Maitreya, the Buddhist Messiah to come, is acknowledged and adored; but at the present time he has no votaries in Burma. The upper half of the dome is decorated with a band of lotus petals, and is surmounted by a foliated capital, which takes the place of a "dhatu-gabbha" or relic chamber in a Sinhalese Pagoda. The whole structure is crowned by a *sikkhāra* or gradually attenuated spire with eleven concentric circles.

Conservation of ancient sites.

29. The remains of city walls and masonry structures have been utilised by contractors, as at Prome and Amarapura. As it is essential to prevent the obliteration of traces of historical and architectural evidence, pending the issue of rules regulating excavation under the provisions of section 20 of the Ancient Monuments Preservation Act, VII of 1904, the Subdivisional Officers, Township Officers, and Village Headmen concerned have been requested, through the district officers, to prohibit digging for treasure, etc., by *pôngyis* and other unauthorised persons in the following localities, which possess an archæological or historical interest:—

District	*Ancient site.*
Prome	Yathemyo
Toungoo	Kyakat-wara Dinnyawadi Zeyawaddi Ketumadi.
Thatôn	The walled area, whose centre is the Shwezayan Pagoda.
Tavoy	Môkti myohaung Nyaungyan-myohaung Myohaung near the Shin Thalun Pagoda.
Pegu	Zaingganaing.
Magwe	Peikthanomyo
Shwebo	Halingyi.
Ruby Mines	Tagaung.
Kyauksè	Myinzaing Metkaya Pinlè Sheingyawmyo Shin-yèmyo Tadetkamyo

Excavation at Petleik Pagoda.

30. At Thiyipyitsaya, in the Pagan Township, there are two sister Pagodas bearing the name of Petleik. The western shrine, which appears to be the older of the two, was completely excavated during the year, the eastern being left untouched owing to want of funds. The former is so called because of its singularly shaped foliated capital, which connects the *sikkhāra* with the bell-shaped dome. It appears to be the prototype of the Seinnyet Pagoda described above. On the band bisecting the dome and facing the cardinal points are miniature shrines recalling the form of the Temple at Bodhgaya. On the northern face a hole has been made by treasure-seekers exposing to view terra cotta tiles of an ancient but unknown date, depicting Dīpankara as prophesying that, in the ages to come, Sumedha and Sumittā, a flower-girl, would respectively be re-born as Prince Siddhattha and his wife, Yasodharā. The Pagoda, as it stands, appears to have been added to from time to time. At one or two places, where the brickwork of the basement has broken away, the mouldings of different patterns and of different periods can be traced beneath, and the width of the corridor on the east is only three feet and three inches, as compared with four feet, the breadth of the corridors on the three remaining faces. The eastern facade is the most interesting of all.

There is a rectangular courtyard with a masonry flooring, whose northern, eastern, and southern sides are lined with rows of very low pillars, each one foot and six inches in diameter, and standing on a plinth, which is almost flush with the ground level. These pillars apparently serve as rests or sockets for wooden columns which, at one time, supported the roof of a porch or *Mandapa*. Near these pillars ashes of wood-work were found, and this fact, coupled with the discovery of a lump of vitrified tiles, seems to show that the porch was burnt down either by accident or through persecution. Further, the approach to the entrance is lined with stone and masonry figures of a deer and dragon, fragments of which were found. A broken stone inscription in the Talaing language was also discovered.

SECTION II.

The Epigraphical, Numismatic, Exploratory and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. [A brief reference only is required to subjects on which special reports have been contributed to the General Archæological Report.]

Epigraphy.

31. The estampages of twenty-one inscriptions were procured, namely, nine from Kyauksè, five from Myingyan, and seven from Sagaing (*vide* Appendix G). Of these, the earliest inscription is dated 1288 A.D., and the latest 1881 A.D., when King Thibaw, the last of the Alaungpaya dynasty, started building diminutive shrines about 15 feet high at each of the ancient capitals of Burma, in order to prolong his reign. The majority of the inscriptions relate to the construction of religious edifices, as pagodas, temples, monasteries, and ordination halls, and the dedication, for their maintenance, of endowments. It is interesting to note that one of the stones records the digging of a tank near a religious "retreat" in the Myingyan District. With the single exception of an inscription found in the Kyauksè District, which is in Talaing, the language of these lithic records is either Burmese or Pâli, or a mixture of both.

Numismatics.

32. In paragraph 39, page 14 of my Report for the year ending 31st March 1907, a reference was made to eight Arakanese silver coins presented by Maung Kyaw U, Barrister-at-law, to the Provincial Museum, Rangoon. They are fully described in Sir Arthur Phayre's Monograph on the "Coins of Arakan, of Pegu, and of Burma," published in 1882, by Messrs. Trübner & Co., London, as Volume III, Part I, of the "International Numismata Orientalia." One of the regal titles on some of the coins, namely, "Shwe Nan Thakin," "Lord of the Golden Palace," appears to have puzzled that great scholar (*vide* page 8, *ibid*). It is the Burmese equivalent of the Shan expression "Khun Haw Kham," which was obviously introduced into the Burmese Court language in the 13th century A.D., when, after the subversion of the Pagan monarchy by the Mongols under Kublai Khan, three Shan brothers divided supreme power among themselves in the neighbourhood of Ava.

Excavation at Prome.

33. According to the Burmese Chronicles, Prome or Śrikshetra was founded by King Duttabaung, 101 years after the *Nirvāna* of the Buddha, that is, in the year 442 B.C. Its antiquity must be comparatively high as it is often referred to in the Chinese annals of the T'ang dynasty (618—907 A.D.) as the Kingdom of the Piu, and as it was known to the celebrated Chinese Pilgrims, Hiuen Thsang and I-tsing, who visited India in the 7th century A.D., and left trustworthy accounts of their travels. Indeed, the latter says: "Southward from this, and close to the sea-coast there is a country called Srikshatra." It is still known to the Hindus as Brahmodesh, and the Irrawaddy (Eravati) river, on which it stands, is regarded by them as second only to the Ganges in its efficacy to wash away sin. During the solar eclipse of January 1907, and the Ardhodaya Festival of February 1908, large numbers of Hindus flocked to Prome to bathe in its sacred river. The ancient connection of Prome with India is further confirmed by the discovery,

about 15 years ago, at Lèbaw, a village seven miles to the south of the Hmawza Railway station, of two gold scrolls containing the well-known Buddhist formula "Ye dhammâ hetupabhavâ," which is incised in the Eastern Chalukyan script of the 7th or 10th century A.D. These valuable records were published at pages 101—102 of the *Epigraphia Indica*, Volume V, Part IV, October 1898.

Archæological discoveries at Yathemyo.

34. These circumstances led the Archæological Department to select Srikshetra for excavation. The site is now called Yathemyo, the City of the Hermit, and is five miles to the east of Prome, and the Railway Station of Hmawza is included within its area. The ruins consisting of earthen ramparts, walled enclosures, burial-grounds, stone sculptures, and pagodas in all stages of decay, are found scattered within, roughly speaking, an area of 400 esquare miles, that is to say, within a distance of about 10 miles in the direetion of the cardinal points from the Railway Station as the centre. So far there are very data available whereby these discoveries can be explained. As regards epigraphical evidence, two inscriptions in an unknown script were found, last year, by General de Beylié in the Bébé Pagoda and the Kyaukka Thein, and they are being deciphered by Dr. Sten Konow, Government Epigraphist, and other European scholars. Six inscribed votive tablets bearing legends mostly in an Indian character, which were found at the Zegu and Bawbawgyi Pagodas, have been sent to Mr. Rai Bahadur Venkayya, M.A., Assistant Epigraphist. There is, however, a certain amount of evidence afforded by the style of the buildings and the stone sculptures. Of the cylindrical shaped Pagodas of ancient date, the best known are the Thaukkyama, Myinbahu, Bawbawgyi, Payagyi and Payama. The first has been thoroughly renovated, and has lost all traces of its original form; the upper portion of the second has been modernised, but its lower part still retains some of the features of its ancient architecture. Of the remaining three, whose form bespeaks their leaning towards the Sivite cult, Bawbawgyi is the best preserved, and Government has undertaken to conserve it. This edifice may be described as a cylindrical dome resting on five receding terraces and crowned with an iron *ti*. It has a slight indentation in the centre, and the upper portion below the *ti* is shaped like a cone, or the termination of a phallic emblem. It is 153 feet high from the natural ground level to the top of the *ti*, and is 240 feet in circumference. The measurements of the height of its several parts are as follows :—

	Feet.
Terraces	26
Body of Pagoda	73
Conical dome	24
Amlaka	5
Ti	25
Total ...	153

There are three peculiarities in the construction of the Bawbawgyi, which are not noticeable in the shrines of Pagan:

(i) The exposed surface of the brick work on the body of the Pagoda is notched in squares so as to increase the adhesive qualities of the plaster.

(ii) The core of the Pagoda, which is 80 feet high and 10 feet in diameter is turned into a vertical hollow, in order apparently to secure economy;

(iii) On the north face, two parallel lines, about 4 feet in breadth, run along the whole length of the cylindrical dome, almost detaching a thin strip of brick work from the structure. These lines indicate that the outer covering, which is in layers, was built in a circular form, and that a small segment was added to complete the whole structure.

Style of stone sculptures found.

35. One characteristic feature of the sculptures found is that groups of figures are depicted on single slabs of stone. At Yahandagu there are two pieces, on one of which are cut in relief three images of the Buddha, while on the other are sculptured four. Of the sculptures discovered, the most interesting are those found at Pogaungkan and Zegu. The former appears to represent the Buddha assailed by Mâra, the figures of

whose hosts on the lower panel having nearly been obliterated. The Buddha is seated on a throne decorated with the heads of two *makâras*, each of which is supported by a *nāga*. On either side of him is the bearer of a fly-flapper. On his right are two crowned figures, and over them is a winged angel. The crowned figures may be identified with Brahma and Indra. On the left of the Buddha are two figures: one is that of a male carrying a double-headed trident and a club, and the other that of a female, judging by the ornament of the left ear, the contour of the body, and the drapery. They may be identified with Siva and his consort, Kâli. The sculpture found at Zegu is also divided into two panels. In the upper, the Buddha is represented with an aureoled head, and flanked by two crowned and well draped figures, each carrying a fly-flapper. In the centre of the lower panel is a tree, flanked by two deer in a *couchant* position. On the right of the tree are two figures in an attitude of adoration, the inner being a male and the outer a female. On the left are two male and female crowned figures in a similar attitude. These four figures do not kneel, but squat on the ground with their legs bent before them. The figures represented in these two sculptures do not belong to the Southern School of Buddhism. In the sculptures of that School the Buddha is flanked, on the right, by Indra holding a fly-flapper, and, on the left, by Brahma holding an umbrella, and attendant figures are represented in a kneeling position, that is to say, with both their legs folded under their bodies. The question arises: "Whence came these sculptures, and by whom were they carved?" It, however, does not admit of a ready solution, which, if there is any, must be sought outside of Burma, and beyond the limits of the Southern School of Buddhism. The sculptures certainly appear to claim kinship with those of Amaravatī of the fourth and fifth centuries A.D., which were influenced by the Gandhāra School of Art. If this point could be satisfactorily settled, we should seem to be on the threshold of recovering a lost Chapter in the history of Buddhism in India.

A historical problem.

36. At pages 416-417 of his *History of India and Eastern Architecture*, Fergusson mentions about an unknown race occupying Orissa for a period of 146 years, that is to say, from 327 to 473 A.D. Judging by the inscriptions, sculptures, votive tablets, and the monumental buildings, could this race be identified with the ancient Piu or Pyu of Srikshetra?

Proposal to continue excavations at Yathemyo.

37. The work of the past season was of a preliminary nature and consisted of the collection of information and the inspection of sites likely to yield fruitful results. It is proposed to continue the excavations at Yathemyo, next cold weather on a more extensive scale.

Reports on special subjects submitted to Director-General of Archæology.

38. The following reports on special subjects were submitted to the Director-General of Archæology:—

(i) On the twenty-three photographs taken on the Shwedagôn Pagoda at Rangoon explaining the significance of the various figures and symbols, as they are understood in Burma to-day;

(ii) On the plaques found at the Petleik Pagoda, Pagan;
(iii) On the two Chinese inscriptions found at Bai in Central Asia; and
(iv) On some Conservation Works in Burma.

Burmese religious symbols.

39. The religious symbols on the Shwedagôn Pagoda relate mainly to the Buddhist system of cosmogony and to the part played by Indra, the Lokapâlas and Vasundharā in recording works of merit.

Plaques at Petleik Pagoda, Pagan.

40. These plaques do not appear to be anterior to the 11th century A.D., when Anawrata conquered the Talaing Kingdom of Thatôn, and introduced the Southern School of Buddhism into Pagan. One hundred and eighty-four of them were found in all stages of decay, and fifty-one were selected for identification and illustration with the necessary letterpress. It is remarkable that, except in a

few instances, their numbering tallies exactly with that of Fausböll's edition of the *Jātaka*.

Two Chinese inscriptions from Central Asia.

41. One of them is known as the inscription of Liu P'ing Kuo. M. Chavannes's decipherment of it, unaccompanied by any translation, is published at page 37 of "Des Mémoires présentés par divers savants à l'académie des inscriptions et belles-lettres," First series, Volume XI, Part II. That learned scholar ascribes it to the year 158 A.D.; but its internal evidence shows that it was set up in the 7th century A.D., as a tomb-stone to the memory of Liu P'ing Kuo, the Chinese General who invaded the Kokonor region, was defeated by the Tibetans, and died in captivity. The second epigraph appears to be a legend inscribed on the gateway of a Buddhist monastery. Neither its date nor locality is mentioned; but its calligraphy appears to belong to the T'ang dynasty (618–905 A.D.)

Conservation Works in Burma.

42. To the historical and philological evidence set forth at pages 211 *et seq.* of the *Indian Antiquary*, Volume XXV, 1906, regarding the derivation of the Burmese form of Buddhism from China, has now been added the architectural evidence afforded by some of the notable pagodas of Pagan, especially in regard to the symbolism of their component parts. Such symbolism is inexplicable to the Burmans of the present day, but the Chinese explain it as follows: "The base, four-sided, represents the abode of the four *Mahārājas*, the great guardian Kings of the four quarters, whose figures are seen enthroned here within the open arches. The centre, octagonal, represents the *Tushita* heaven, with eight celestial gods, Indra, Agni, and the rest, standing outside as protectors of the eight points of the compass; this is the Paradise of the Bodhisats prior to their final descent to the human world as Buddhas, and Maitreya, the coming Buddha, dwells here. The upper storey, circular in form, represents the highest heaven in which the Buddhas reside after attaining complete enlightenment; the figures in niches are the five celestial Buddhas, or *Jinas*, seated on lotus pedestals" (Bushell's *Chinese Art*, Volume I, page 62).

Archæological finds

Discovery of small gold and silver images in Sagaing District.

43. Mr. R. C. M. Symns, I.C.S., Deputy Commissioner, Sagaing, reported the discovery of two gold figures of Buddha weighing respectively two and three ticals, 8 lac figures covered with thin sheets of silver, a few brass figures and pots in the course of excavations in an old brick image in the Kyauksa quarter of Amyin township, and that none of them possessed any archæological interest.

Glazed tiles in Toungoo District.

44. Lieutenant-Colonel J. J. Cronin, Commissioner, Tenasserim Division, brought to notice the existence of glazed tiles at the base of the Sigôngyi Pagoda in the old city of Dinnyawaddi, Toungoo District, and two specimens were procured, for inspection, from the Deputy Commissioner. On them are depicted figures of the Buddha in the usual sitting attitude. The Pagoda was built by Mingyi Nyo, who founded the Toungoo dynasty in 1502 A.D., to the memory of his father-in-law, whom he killed in his struggle to attain supreme power. Tabin-shwe-ti, who made such a deep impression on the European travellers of that period, was the son and successor of Mingyi Nyo.

Modern coins found in Yamèthin District.

45. Mr. A. E. Rigg, I.C.S., Deputy Commissioner, Yamèthin, reported the finding of a treasure-trove consisting of 165 coins, of which ten were of Burmese, and the rest of British, mintage. None of them were acquired by Government. Owing to political insecurity, and the absence of trustworthy banks, the Burmans, in common with the Natives of India, were accustomed to bury their treasure under ground, and such hoards are unearthed by road-contractors and others, from time to time.

Treasure-trove in Upper Chindwin District.

46. In November 1906 two Burmese monks, named U Wimala and U Thudama, of Kangyi village, Kalemyo Township, while engaged in jungle-clearing, discovered silver ornaments buried in an earthen pot near the Myatheindan Pagoda, which is about two miles to the south-east of the above village. The ornaments consisting of six rings, one and half pairs of anklets, one lump of silver, and five chains were acquired on behalf of Government under the Indian Treasure Trove Act (VI of 1878), and were deposited in the Phayre Museum at Rangoon. The patterns of these ornaments are somewhat ancient and may possess some ethnographical value. Of the six rings four are interesting, as they seem to be signet rings with which official documents were sealed. The three anklets apparently belonged to a child; the lump of silver is mere bullion, and the chains were apparently used as necklaces.

Inscription found in Henzada District.

47. Mr. J. A. Stewart, I.C.S., Subdivisional Officer, Myanaung, found near the Shwebôntha Pagoda, Kanaung Township, a stone inscription measuring 2 by 3 feet, which is said to be a copy of a tablet placed in the relic-chamber of a pagoda built by Alaungpaya, the founder of the last Burmese dynasty, which was supplanted by the British in 1885. The shrine itself has been washed away by the Irrawaddy. The inscription is in an excellent state of preservation, is kept in a masonry cave protected by a *Tazaung*, and is in charge of the Trustees of the Shwebôntha Pagoda. The epigraph is interesting in many ways. It records the defeat of the Talaing Generals Byinnya Dala and Dalaban at Prome, in 1754 A. D., by Alaungpaya, who had been crowned King at Shwebo two years before his advance down the river to Kudut, whose name was changed to "Myan-aung," "Rapid Victory," his building the Myan-aung-bôntha Pagoda to the east of that town, the falling of the pagoda into the river, and the removal of its relic-chamber and its contents to another shrine, in 1828 A.D., that is, four years after the first Anglo-Burmese War, by Bagyidaw, the great-grandson of Alaungpaya, who successfully stemmed the tide of Talaing invasion, and united both sections of Burma under his own strong rule. There is a refreshingly jubilant joyousness in the tone of the inscription, undimmed by the reverses the Burmese arms met with at the hands of the East India Company.

Treasure-trove found at Sagaing.

48. Ten metal cups of reddish colour and 164 silver pieces were found by Maung San, Municipal Secretary, between the Railway Line and the Christian Cemetery. The Deputy Commissioner, Sagaing, has taken action under the Indian Treasure Trove Act.

Foot-print of Tertiary man in Katha District.

49. Mr. J. V. Griffin, Executive Engineer, Toungoo Division, brought to notice the existence on a hill near Gyodaung in the Katha District of a stone bearing the impression of a human foot, which appears to belong to Tertiary man. Provided that there is no local objection, its removal to the Mandalay Museum, for safe custody and geological examination, has been suggested to the Deputy Commissioner, Katha.

Gold and silver images found in Prome District.

50. On the 8th November 1907, while digging for gravel on the Pannyodaung, a low range of hills about four miles to the south-east of Hmawza, Maung Kyaw Hlaing, a cartman, discovered an earthenware pot hidden under some rough stones. In it were found six small images of the Buddha made of sticklac, three of which were covered with thin gold plates, while the others were covered with silver plates. The silver plates crumbled to dust on being touched, while the gold plates were well preserved. In all the images the Buddha is represented as sitting cross-legged with the right hand touching the right knee and with the left hand holding an alms-bowl. One marked peculiarity of the images is that the chest is very prominent and abnormally developed, the waist is thin and slender, and the hair of the head comes down to the shoulders, appearing, as it does, like a hood or

a coat of armour. I visited the find spot on the 26th January 1908, and ascertained that it was not a relic-chamber, as there were no traces of brick and mortar or of any opening in the ground. It is probable that the images belonged to some pagoda or monastery, and were removed to that site during some political disturbance. They are probably over 300 or 400 years old, as the silver plates crumbled to dust. Mr. J. D. Fraser, I. C. S., Deputy Commissioner, Prome, has taken action to acquire the three gold images under the Indian Treasure Trove Act.

TAW SEIN KO,

MANDALAY, *1st June* 1908 *Superintendent, Archæological Survey, Burma.*

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

APPENDICES.

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APPENDIX A.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1907-08).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
1	Myingyan	Pagan ...	Myinpagan	Pagoda ...	Seinnyet Ama ...	Built in the 11th century, A.D., by the Seinnyet Queen in the form of a temple, surmounted by a *sikkhāra* resting on three terraces. It constitutes a duad with the adjoining Seinnyet Nyima. In February 1907, after personal inspection, its conservation was recommended by the Director-General of Archæology in the following terms:— "At the Seinnyet Pagoda there are two sister buildings side by side in one compound, but only one has been repaired. The other should be taken in hand at an early opportunity, as the juxtaposition of the two in their present very different conditions is a great objection."
2	Do. ...	Do. ...	Do.	Do. ...	Pawdawmu ...	A small shrine of unique form and architecture, belonging to a period earlier than the 11th century, A.D., and constituting an important land-mark in the history of Buddhism at Pagan. Its singular architectural details bespeak the religious influences of Tibet and Southern India.
3	Prome ...	Hmawza ...	Hmawza ...	Do. ...	Bawbawgyi ...	The Bawbawgyi, with the Payagyi and Payama, forms a triad of ancient pagodas of unusual type in the neighbourhood of Hmawza in the Prome District. Tradition assigns them to the 5th century, B.C., but judging by their architecture, their construction could not have been earlier than the 7th century, A.D., when Tibetan, Cambodian, Talaing, and South Indian influences were blended at Prome. The Bawbawgyi is a solid, cylindrical brick structure, whose height is about 200 feet. It rests on five pyramidal terraces, and is bulbous in shape, with a slight indentation in the middle. No inscriptions have yet been discovered in its vicinity, but its age and origin may be inferred from two of the votive tablets found in the gallery cut by treasure-seekers on its southern face. One depicts the Buddha in a preaching attitude sitting on lotus throne, which rests on two elephants *couchant*, each supporting a small *stūpa*. The other has stamped, on its obverse face, the effigy of the Buddha also in a preaching attitude, but flanked by two winged dragons, and on its reverse face, characters in an unknown script, which is probably ancient Cambodian.
4	Do. ...	Do. ...	Do. ...	Stone sculptures.	Stone sculptures near the Settaing or Kyaukka *Thein*.	As one enters the compound of the Kyaukka *Thein* by the East gate, he is confronted by a row of three sculptured stones on his right and left. Each stone is about 10 feet high, 4 feet wide, and 6 inches thick, and on it is sculptured the Buddha under the *Bo* tree, attended by two disciples resting against a support with serrated edges, and having a robe laid on the left shoulder. Though their hands are clasped together, as in prayer, the disciples are not in a kneeling attitude. The position assumed by them is like that of the Brahma in the Nanpaya temple at Pagan: they sit down on the floor, the outer knee being higher than the inner. In January 1907, in the course of the excavations made by General de Beylié, the middle of the right row of stones was discovered to be covered by characters in an ancient script, which is probably Cambodian, and which may be assigned to the 8th century, A.D.

APPENDIX A—conttnued.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1907-08).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
5	Prome ...	Hmawza ...	Hmawza ...	Pagoda ...	Bèbè Pagoda ...	A square temple in brick, surmounted by a *sikkhâra*, and having a single entrance facing the East. It has arches of probably, Orissan origin, and is decorated with plaster carvings, in which the flamboyant finial and the mythical *Makâra* or crocodile predominate. A vaulted corridor runs around the interior of the building, and right in its centre is a sculptured stone representing the Buddha in a sitting attitude, with the left foot not upon but below the right. He is flanked by two disciples in an attitude of prayer, wearing robes like those of Tibetan monks, and having their legs drawn up like those of the Brahma in the Nanpaya at Pagan. At the foot of the stone is an inscription in an unknown script, a few of whose characters are still legible. They resemble those of the Myazedi inscription at Pagan, which was set up in 1084, A.D. Judging by the inscription and its architecture, the building may be assigned to the 10th century, A.D.
6	Do. ...	Do. ...	Do. ...	Do. ...	Lemyethna Pagoda	A low brick temple, which may be assigned to the 9th century, A.D., *i.e.*, to say, before the introduction of the Southern School of Buddhism from Thatôn. A vaulted corridor runs around the building, and against the central pillar are embedded four sculptured stones facing the cardinal points. The figures on the eastern and northern faces have been destroyed; but those on the remaining sides are still in a good state of preservation. On the southern face, the Buddha is flanked by Indra on the right and by Brahma on the left; on the western, the Buddha appears between two small *stûpas* or *chortens*. The peculiarity about these two effigies of the Buddha is that the right hand, instead of resting on the lap or pointing towards the earth, is outstretched. This *mudra* or attitude is very uncommon in Burma.
7	Do. ...	Do. ...	Do. ...	Shrine of a *Nat* or Spirit.	Kanbauk *Natsin*...	The Local Government has already decided to conserve two *Nat* shrines in the Minbu District (*vide* item 16, Appendix A, page 16, Archæological Report for 1905-06), which appear to be dedicated to tutelary deities of the pre-Buddhistic type. The Kanbauk gate of ancient Yathemyo or Srikshetra is guarded by three *Nats*. Maung Waing and his two younger sisters, one of whom was called Ma Hla Aung, while the name of the youngest has been forgotten. The effigy of Maung Waing is sculptured on a stone, which is shaped like a clay votive tablet. He appears in his military uniform with a tiara on his head, and with a dagger in each hand. The figure of the younger sister engraved on a stone has weathered badly and has been defaced. The youngest is not represented at all. The stone sculptures may be ascribed to the 16th century, A.D. The villagers say that Maung Wair g and his two sisters were of royal lineage: beyond that they do not remember anything. The celebration of an annual festival in July, however, shows that the *Nats* are still held in high honour. Here, we have an instance of the deification of heroes and of hero-worship, which is of the post-Buddhistic type, and which is carried on as a rival and parallel cult to Buddhism.

APPENDIX A—concluded.

List of Buildings of Archæological, Historical, or Architectural interest to be maintained by the Public Works Department (1907-08).

Serial No.	District.	Township.	Town or village.	Nature of work.	Name.	Remarks by Superintendent, Archæological Survey.
1	2	3	4	5	6	7
8	Myingyan...	Nyaungu ...	Nyaungu...	Cave Temple	Kyanzittha's Ônhmin in Nattaung Monastery.	Its frescoes dating from the 11th century, A. D., constitute the earliest mural paintings extant at Pagan.
9	Mandalay...	Mandalay...	Mandalay...	*Zayat* ...	Thudama *Zayat*...	This building is situated at the foot of the Mandalay Hill, Mandalay, and was built by King Mindôn in 1859, at the same time as the Palace. It was used for holding ecclesiastical convocations and the highest ecclesiastical tribunal. In 1902 the election of the *Thathanabaing* or Buddhist Archbishop was held near this building.
10	Do. ...	Do. ...	Do. ...	*Thein* ...	Patan *Zayat* ...	This building was used as an annexe of the Thudama *Zayat*, and Pâli hymns were chanted in it by the monks, who attended an ecclesiastical convocation.
11	Do. ...	Do. ...	Do. ...	Monastery...	Mogaung Monastery.	In the *Geographical Journal* for October 1907 (pages 432—433), Colonel J. R. Hobday writes as follows: "A few years ago, at Lord Curzon's instigation, I believe a grant was made for the purpose of restoring and preserving the late King's palace at Mandalay, and other buildings of a special interest. There is a monastery vulgarly known as the snake *kyaung*, the correct Burmese name of which I have forgotten, but it has nothing whatever to do with a snake. It is situated amongst a labyrinth of *kyaungs* to the left-hand side of the South Moat road or main street leading from the Palace to the Irrawaddy river, and about 50 yards away from the road. It is certainly one of the best and most strikingly beautiful specimens of wood-carving to be found in Burma. The style is quite unique, and I have never seen anything to resemble it elsewhere in the country. During my last visit to Mandalay, some three years ago, it was found that this *kyaung* had not been included in the list of buildings for preservation, for it was evidently suffering from neglect and courting the inexorable fate of all wooden buildings. I trust this may catch the eye of some one in authority, and be the means of saving a most beautiful piece of work." The monastery was built in 1847 by the Mogaung Mibaya one of the Queens of King Pagan. It measures 258 feet in length and 106 in breadth and is supported by 342 teak pillars, whose girth varies from 8 feet 6 inches to 5 feet 5 inches; and the building is thus one of majestic proportions. The carvings, with which the multiple roofs verandah railings are adorned, are bold indesign and exquisite in finish, and represent scenes from the Râmâyana, thereby affording tangible evidence of the commingling of Brahmanism and Buddhism on Burmese soil. With periodical earth-oiling and a few structural repairs, this magnificent specimen of Burmese wooden architecture will have a fresh lease of life and ought to last, at least, a full century.

APPENDIX B.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1907-08).

Serial No.	District.	Name of work.	Remarks by Superintendent, Archæological Survey.
1	2	3	4
1	Myingyan ...	Seinnyet Ama ...	Built in the 11th century, A.D., by the Seinnyet Queen, in the form of a temple, surmounted by a *sikkhâra*, resting on three terraces. It constitutes a duad with the adjoining Seinnyet Nyima. In February 1907, after personal inspection, its conservation was recommended by the Director-General of Archæology in the following terms:— "At the Seinnyet Pagoda, there are two sister buildings side by side in one compound, but only one has been repaired. The other should be taken in hand at an early opportunity, as the close juxtaposition of the two in their present very different conditions is a great objection." (*Vide* paragraph 15 of letter No. 63, dated the 6th February 1907, from the Director-General of Archæology in India to the Executive Engineer, Meiktila Division).
2	Do. ...	Pawdawmu ...	A small shrine of unique form and architecture, belonging to a period earlier than the 11th century, A.D., and constituting an important land-mark in the history of Buddhism at Pagan. Its singular architectural details bespeak the religious influences of Tibet and Southern India. Its conservation may be effected by providing it with a rough concrete platform protected by stone pitching and a wooden fence.
3	Prome ...	Bawbawgyi Pagoda...	The Bawbawgyi, with the Payagyi and Payama, forms a triad of ancient pagodas of unusual type in the neighbourhood of Hmawza in the Prome District. Tradition assigns them to the 5th century, B.C., but, judging by their architecture, their construction could not have been earlier than the 7th century, A.D., when Tibetan, Cambodian, Talaing, and South Indian influences were blended at Prome. The Bawbawgyi is a solid, cylindrical brick structure, whose height is about 200 feet. It rests on five pyramidal terraces, and is bulbous in shape with a slight indentation in the middle. No inscriptions have yet been discovered in its vicinity, but its age and origin may be inferred from two of the votive tablets found in a gallery cut by treasure-seekers on its southern face. One depicts the Buddha in a preaching attitude sitting on a lotus throne, which rests on two elephants *couchant*, each supporting a small *stûpa*. The other has stamped, on its obverse face, the effigy of the Buddha also in a preaching attitude, but flanked by two winged dragons, and, on its reverse face, characters in an unknown script, which is probably ancient Cambodian. The jungle should be cut down, and the *débris* cleared. A space of about 30 feet should be railed in, and the compound should be provided with a couple of gates. The crevices in the pagoda should be carefully filled in, and the existing patches of plaster should be edged. The crumbling brick-work should be strengthened by underpinning, and the whole structure made water-tight. No new plaster should be employed, and care should be taken to make the repairs as inconspicuous as possible.
4	Do. ...	Stone sculptures near the Settaing or Kyaukka *Thein*.	As one enters the compound of the Kyaukka *Thein* by the East gate, he is confronted by a row of three sculptured stones on his right and left. Each stone is about 10 feet high, 4 feet wide and 6 inches thick, and on it is sculptured the Buddha under the *Bo* tree, attended by two disciples resting against a support with serrated edges, and having a robe laid on the left shoulder. Though their hands are clasped together, as in prayer, the disciples are not in a kneeling attitude. The position assumed by them is like that of the Brahma in the Nanpaya temple at Pagan. They sit down on the floor, the outer knee being higher than the inner. In January 1907, in the course of the excavations made by General de Beylié, the middle of the right row of stones was discovered to be covered by characters in an ancient script, which is probably Cambodian, and which may be assigned to the 8th century, A.D. The jungle and *débris* should be cleared, and a concrete passage should be made at the base of both rows of stones, so as to expose the ancient inscription to view. Each row of three stones should be protected by a masonry shed surmounted by multiple roofs in the usual style of *pyattnats*.

APPENDIX B—continued.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1907-08).

Serial No.	District.	Name of work.	Remarks by Superintendent, Archæological Survey.
1	2	3	4
5	Prome ...	Bèbè Pagoda ...	A square temple in brick, surmounted by a *sikkhāra*, and having a single entrance facing the East. It has arches of probably Orissan origin, and is decorated with plaster carvings, in which the flamboyant finial and the mythical *Makāra* or crocodile predominate. A vaulted corridor runs around the interior of the building, and right in its centre is a sculptured stone representing the Buddha in a sitting attitude, with the left foot not upon but below the right. He is flanked by two disciples in an attitude of prayer, wearing robes like those of Tibetan monks, and having their legs drawn up like those of the Brahma in the Nanpaya at Pagan. At the foot of the stone is an inscription in an unknown script, a few of whose characters are still legible. They resemble those of the Myazedi inscription at Pagan, which was set up in 1084, A.D. Judging by the inscription and its architecture, the building may be assigned to the 10th century, A.D. The jungle and *débris* should be cleared, and the whole building made water-tight by filling up crevices and by means of underpinning. A clear space of 30 feet around it should be railed in, and the compound provided with two gates.
6	Do. ...	Lemyethna Pagoda	A low brick temple, which may be assigned to the 9th century, A.D., *i.e.* to say, before the introduction of the Southern School of Buddhism from Thatôn. A vaulted corridor runs around the building, and against the central pillar are embedded four sculptured stones facing the cardinal points. The figures on the eastern and northern faces have been destroyed; but those on the remaining sides are still in a good state of preservation. On the southern face, the Buddha is flanked by Indra on the right and by Brahma on the left; on the western, the Buddha appears between two small *stūpas* or *chortens*. The peculiarity about these two effigies of the Buddha is that the right hand, instead of resting on the lap, or pointing towards the earth, is outstretched. There is a hole in the central pillar made by treasure-seekers, which should be arched neatly and kept open. The repairs should be on the lines of the Bèbè Pagoda (No. 5).
7	Do. ...	Kanbauk *Natsin* ...	The Local Government has already decided to conserve two *Nat* shrines in the Minbu District (*vide* item 16, Appendix A, page 16, Archæological Report for 1905-06), which appear to be dedicated to tutelary deities of the pre-Buddhistic type. The Kanbauk gate of ancient Yathemyo or Srikshetra is guarded by three *Nats*: Maung Waing and his two younger sisters, one of whom was called Ma Hla Aung, while the name of the youngest has been forgotten. The effigy of Maung Waing is sculptured on a stone, which is shaped like a clay votive tablet. He appears in his military uniform with a tiara on his head, and with a dagger in each hand. The figure of the younger sister engraved on a stone has weathered badly and has been defaced. The youngest is not represented at all. The stone sculptures may be ascribed to the 16th century, A.D. The villagers say that Maung Waing and his two sisters were of royal lineage; beyond that they do not remember anything. The celebration of an annual festival in July, however, shows that the *Nats* are still held in high honour. Here, we have an instance of the deification of heroes and of hero-worship, which is of the post-Buddhistic type, and which is carried on as a rival and parallel cult to Buddhism.

APPENDIX B—continued.

Works of Archæological, Historical, or Architectural interest, proposed by the Superintendent, Archæological Survey, to be maintained by Government (1907-08).

Serial No.	District.	Nature of work.	Remarks by Superintendent, Archæological Survey.
1	2	3	4
8	Myingyan ...	Kyanzittha's Ônhmin in Nattaung Monastery, Nyaungu.	Its frescoes, dating from the 11th century, A.D., constitute the earliest mural paintings extant at Pagan. The initial and recurring cost of conservation will be extremely small as compared with other buildings in the neighbourhood. What is required is to make the building water-tight, by making a concrete roof, providing for drainage, and destroying the vegetation. A low brick wall about 4 feet high may be constructed on the western face of the roof to prevent the intrusion of cattle. The corridors below containing the frescoes are very dark, and their lighting may be considerably improved by the provision of suitable sky-lights on the roof.
9	Mandalay ...	Thudama *Zayat* ...	This building is situated at the foot of the Mandalay Hill, Mandalay, and was built by King Mindôn in 1859, at the same time as the Palace. It was used for holding ecclesiastical convocations and ecclesiastical courts. In 1902 the election of the *Thathanabaing* or Buddhist Archbishop was held near this building. The edifice is in a bad state of repair. The roof should be made water-tight and the masonry flooring should be put in order. The ceiling and posts should be painted red. This building and the Patan *Zayat* should be railed in and a durwan should be placed in charge. Tamarind, jack, *padauk*, mango, eucalyptus, *kôkko* and other shade-giving trees might be planted, with advantage, in the neighbourhood. A sum of Rs. 10,000 may be set apart for the repair and improvement of this building and the Patan *Zayat* on the lines indicated above.
10	Mandalay ...	Patan *Zayat* ...	This building was used as an annexe of the Thudama *Zayat*, and Pâli hymns were chanted in it by the monks, who attended an ecclesiastical convocation. Strictly speaking it is a *Thein* or "Ordination Hall."
11	Do. ...	Mogaung Monastery	In the *Geographical Journal* for October 1907 (pages 432-433), Colonel J. R. Hobday writes as follows: "A few years ago, at Lord Curzon's instigation, I believe, a grant was made for the purpose of restoring and preserving the late King's palace at Mandalay, and other buildings of a special interest. There is a monastery vulgarly known as the snake *kyaung*, the correct Burmese name of which I have forgotten, but it has nothing whatever to do with a snake. It is situated amongst a labyrinth of *kyaungs* to the left hand side of the South Moat road, or main street leading from the palace to the Irrawaddy river, and about 50 yards away from the road. It is certainly one of the best and most strikingly beautiful specimens of wood-carving to be found in Burma. The style is quite unique, and I have never seen anything to resemble it elsewhere in the country. During my last visit to Mandalay, some three years ago, it was found that this *kyaung* had not been included in the list of buildings for preservation, for it was evidently suffering from neglect and courting the inexorable fate of all wooden buildings. I trust this may catch the eye of some one in authority, and be the means of saving a most beautiful piece of work." The monastery was built in 1847 by the Mogaung Mibaya, one of the Queens of King Pagan. It measures 258 feet in length and 106 in breadth and is supported by 342 teak pillars, whose girth varies from 8 feet 6 inches to 5 feet 5 inches; and the building is thus one of majestic proportions. The carvings, with which the multiple roofs and verandah railings are adorned, are bold in design and exquisite in finish, and represent scenes from the Râmayâna, thereby affording tangible evidence of the commingling of Brahmanism and Buddhism on Burmese soil. With periodical earth-oiling and a few structural repairs, this magnificient specimen of Burmese wooden architecture will have a fresh lease of life and

APPENDIX B—concluded.

Works of Archæological, Historical, or Architectural interest, proposed, by the Superintendent, Archæological Survey, to be maintained by Government (1907-08).

Serial No.	District.	Name of work.	Remarks by Superintendent, Archæological Survey
1	2	3	4
			ought to last, at least, a full century. The following minor repairs appear to be necessary :— (i) The verandah flooring should be dismantled and rebuilt; a few of the wooden pillars have sunken in their foundations, and they should be jacked up and spliced; and if this course is impracticable, the rotten wooden supports should be replaced by masonry pillars. (ii) The *dubika* or pinnacle of the *pyatthat* has weathered badly and should be renewed. (iii) The finials on the roofs should be straightened, the rotten ones being replaced. (iv) The multiple roofs should be made water-tight. (v) The steps should be made water-tight by renewing the mortar in a few places. (vi) The low battlemented parapet wall on the ground floor should be repaired.
12	Myingyan ...	Eastern Petleikpaya, Pagan.	Date of building unknown; probably about the 12th century, A.D. This and the Western Petleik Pagoda, which was brought on Form A in 1905-06, form two sister buildings. Its corridors are decorated with plaques illustrating scenes in the Buddhist Birth Stories, and its conservation is recommended by the Director-General of Archæology.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1907-08.

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
	MANDALAY DIVISION.	Rs.	Rs.	
1	Architectural Survey of the Palace, Fort Dufferin, Mandalay.	882	52	In hand; interrupted through want of funds.
2	Special repairs to Model shed, Mandalay Palace ...	854	824	Completed.
3	Special repairs to Taungthaman Kyauktawgyi Pagoda, Amarapura.	525	480	
4	Special repairs to the remains of the Amarapura Palace, consisting of two masonry buildings: the Pangôn and Shwedaik.	972	942	
5	Re-erecting fallen and repairing 4 compound gates of Atumashi *Kyaung*, Mandalay.	1,609	1,603	
6	Special repairs to Tawyagyaung Pagoda, Fort Dufferin, Mandalay.	453	431	
7	Special repairs to brick platforms, tanks, and water channels in South Palace garden, and the remains of stockade posts of Mandalay Palace.	5,259	997	In progress.
8	Annual repairs to *Pyatthats* on walls of Fort Dufferin, Mandalay	2,000	1,975	Completed.
9	Annual repairs to Palace buildings, Mandalay ...	3,958	4,193	
10	Annual repairs to the remains of Atumashi *Kyaung* ...	443	443	
11	Annual repairs to Shwenandaw *Kyaung*, Mandalay ...	309	299	
12	Annual repairs to Thudama *Kyaung*, Mandalay ...	210	207	
13	Annual repairs to Tombs of ancient Kings and Queens of Burma.	400	389	
14	Annual repairs to Salin Monastery, Mandalay ...	301	309	
15	Clearing the jungle around the Pagodas at Tagaung, Ruby Mines District.	240	240	
16	Annual repairs to Queen's Monastery, A Road, Mandalay.	299	300	
17	Uniforms for the Palace Durwans, Mandalay ...	250	245	
18	Wages and clothing of six Police constables guarding the Palace Buildings, Mandalay.	1,274	1,274	
	Total ...	20,238	15,203	
	PAKÔKKU DIVISION.			
19	Special repairs to Seinnyet Pagoda, Pagan ...	4,202	252	Unexpended balance spent this year.
20	Special repairs to Lawkananda Pagoda, Pagan ...	6,193	1,915	
21	Special repairs to Ngakywènadaung Pagoda, Pagan ...	1,695	1,310	
22	Special repairs to Western Pelteik Pagoda, Pagan ...	9,118	6,102	In progress; estimate raised from Rs. 1,395 to Rs. 9,118.
23	Special repairs to Mahābodhi Pagoda, Pagan ...	4,904	3,653	Completed.
24	Special repairs to Museum, Pagan	2,504	3,340	
25	Special repairs to Kyaukku Ônhmin	736	705	
26	Special repairs to Thamiwhet Ônhmin	1,279	530	
27	Special repairs to Thamiwhet Ônhmin	198	193	
28	Special repairs to Mingalazedi Pagoda, Pagan ...	9,809	9,005	
29	Special repairs to Nanpaya Temple, Pagan ...	8,456	2,665	In progress.
	Carried over ...	49,094	29,670	

APPENDIX C—concluded.

Statement showing Expenditure sanctioned and incurred on Archæological works during 1907-08—
(Paragraphs 21 and 22).

No.	Work.	Sanctioned estimate for work.	Expenditure incurred during year.	Remarks.
1	2	3	4	5
		Rs.	Rs.	
	Brought forward ...	49,094	29,670	
	PAKÔKKU DIVISION—concluded			
30	Special repairs to walls of Nagayôn Pagoda, Pagan ..	4,148	4,004	Completed.
31	Providing fence around the Myinkaba Pagoda, Pagan...	114	114	
32	Providing stone pitching around the Myinkaba Pagoda, Pagan.	198	183	
33	Annual repairs to the Pagan Pagodas ...	3,906	3,421	
34	Special repairs to Tangyi Pagoda, Pakôkku District ...	4,000	2,000	
	Total ...	61,460	39,392	
	SHWEBO DIVISION.			
35	Tupayôn Pagoda, Sagaing	5,919	4,428	Nearly completed.
36	Ôkkyaung at Ava, Sagaing District	1,166	1,144	Completed.
37	Pôndawpaya, Mingun, Sagaing District	191	198	
38	Mingun Bell, Mingun, Sagaing District	1,492	1,313	
39	Sinbyumè Pagoda, Mingun, Sagaing District ...	1,057	840	
40	Special repairs to King Alaungpaya's tomb, Shwebo ...	608	608	
	Total ...	10,433	8,531	
	HANTHAWADDY DIVISION.			
41	Maintenance and annual repairs to the Old Portuguese Church, Syriam.	239	222	
	Total ...	239	222	
	THARRAWADDY DIVISION.			
42	Conservation of Bèbè Pagoda, Prome District ...	496	343	Completed with exception of fence.
43	Conservation of Lemyethna Pagoda, Prome District ...	1,050	869	
44	Conservation of Bawbawgyi Pagoda, Prome District...	5,699	3,523	Repairs to masonry and excavation on top completed; excavation all round in progress. All the above works were stopped since the 13th March 1908.
	Total ...	7,245	4,735	
	PEGU DIVISION.			
45	Removing the "Pillars of Victory" from the Thanatpin road and erecting one of them in the compound of the District Court house, Pegu	295	262	Revised estimate for erection of the shorter of the two pillars, submitted for sanction as requested by the Superintendent, Archæological Survey.
46	Special repairs to Pâli stone shed, Pegu	125	117	
47	Annual repairs to Pali stone shed, Pegu	15	13	
	Total ...	435	392	
	GRAND TOTAL ...	100,050	68,475	

APPENDIX D.

Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1907-08.

Main heads of Budget.	Provision in Budget for 1907-08.	Actual expenditure in 1907-08.	Balance remaining on 31st March 1908.	Remarks.
1	2	3	4	5
	Rs.	Rs. A. P.	Rs. A. P.	
Salaries.				
Officer.				
Superintendent, Archæological Survey ...	8,700	7,500 0 0	1,200 0 0	
Establishment.				
Architectural Surveyor	1,800	1,800 0 0	.....	
Clerks (3)	2,400	2,400 0 0	.....	
Draughtsman	600	600 0 0	.....	
Servants (4)	504	504 0 0	.....	
Allowances.				
Travelling allowance of Superintendent, Archæological Survey.	1,500	1,193 8 8	306 7 4	
Establishment	1,700	1,502 2 4	197 13 8	
Supplies and Services.				
Cost of Chemicals	800	2,000	991 6 0	1,008 10 0
Purchase of photographs	1,200			
Preservation of Archæological remains ...	800	419 10 0	380 6 0	
Mandalay and Pagan Museums ...	600	158 13 0	441 3 0	
Contingencies.				
Service postage	60	80 0 0	.....	
Service telegrams	30	21 7 0	8 9 0	
Miscellaneous	1,986	3,212 8 0	.....	Rupees 751 reappropriated from the allotments for the "Preservation of Archæological remains" and "Mandalay and Pagan Museums," and Rs. 706 from those for "House-rent" and "Cost of chemicals and purchase of photographs."
House-rent	1,920	1,520 0 0	400 0 0	
Purchase of books for Archæological Library.	300	733 3 0	.....	Excess debited to allotment for the "Cost of chemicals and purchase of photographs."
				Rupees 42-2-0 recovered from the Director-General of Archæology in India on account of photographic prints supplied to the Indian Museum, Calcutta, of negatives taken by the Burma Circle in 1906-07, and Rs. 37-2-0 realised by the sale of catalogues of Mandalay and Pagan Museums.
Total ...	24,900	22,636 10 0	2,263 6 0	
Deduct probable savings	400	.....	.....	
	24,500	.....	.....	

APPENDIX E.

(a) *List of Drawings made by the Archæological Survey, Burma, during the year* 1907-08.

Serial No.	Description of drawings.	Scale.	Locality.	Remarks.
1	2	3	4	5
		Ft. in.		
108*	Sectional plan of Kyanzittha's Ônhmin or Cave Temple in Nattaung *Kyaung*.	12—1	Nyaungu.	
109	Sectional elevation of Kyanzittha's Ônhmin or Cave Temple in Nattaung *Kyaung*.	12—1	Do.	
110	Sectional plan of Kyanzittha's Ônhmin or Cave Temple near Wetkyi-in village.	12—1	Do.	
111	Sectional elevation of the *Pyatthat* over the entrance and steps of Kyanzittha's Ônhmin or Cave Temple near Wetkyi-in village.	12—1	Do.	
112	Sectional elevation of one of the vaulted passages of Kyanzittha's Ônhmin or Cave Temple near Wetkyi-in village.	12—1	Do.	
113	Plan of Mahâbodhi Pagoda and the subsidiary buildings.	12—1	Pagan.	
114	Plan of a building within the enclosure walls of Mingalazedi Pagoda.	12—1	Do.	
115	Part plan and elevation of the base moulding of the building in No. 114.	2—1	Do.	
116	Plan of East Petleik Pagoda	12—1	Thiyipyitsaya, Pagan.	
117	Pedestal of Theinpaya	8—1	Myinpagan.	

* Numbering continued from previous report.

APPENDIX E—concluded.

(b) *List of Photographs taken by the Archæological Survey, Burma, during the year* 1907-08.

Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
1	2	3	4	5
510*	Figure of Thagyamin (in brass) lent by Mr. M. N. Hirjee.	6⅔ inches by 4¾ inches ...	Mandalay.	
511	Remains of the figure of leogryph, Mingun Pagoda...	8⅓ inches by 6⅓ inches ...	Sagaing.	
512	Votive Tablets found at Tupayôn Pagoda ...	6⅔ inches by 4¾ inches ...	Do.	
513	Ôkkyaung: showing the main building	12 inches by 10 inches ...	Ava.	
514	Ôkkyaung: showing the chapel	8⅓ inches by 6⅓ inches ...	Do.	
515	Nanmyin or watch tower	Do. ...	Do.	
516	Sittana Pagoda	12 inches by 10 inches ...	Thiyipyitsaya.	
517	Kubyaukgyi Pagoda	8⅓ inches by 6⅓ inches ...	Do.	
518	Thayawade Pagoda	Do. ...	Do.	
519	Kyanzittha's Ônhmin or Cave Temple near Nattaung Kyaung (front view).	12 inches by 10 inches ...	Nyaungu.	
520	Kyanzittha's Ônhmin or Cave Temple near Nattaung Kyaung (back view).	8⅓ inches by 6⅓ inches ...	Do.	
521	Kyanzittha's Ônhmin or Cave Temple near Wetkyi-in village.	Do. ...	Do.	
522	Kyanzittha's Ônhmin showing the chapel ...	12 inches by 10 inches ...	Do.	
523	Kyanzittha's Ônhmin showing the *pyatthat* at the entrance to the cave.	8⅓ inches by 6⅓ inches ...	Do.	
524	Stone image of Buddha (head broken)	6⅔ inches by 4¾ inches...	Old Prome.	
525	Votive Tablets	8⅓ inches by 6⅓ inches ...	Do.	
526	Votive Tablets found at Bawbawgyi Pagoda ...	12 inches by 10 inches ...	Do.	
527	Votive Tablet (reverse face) found at Lemyethna Pagoda	6⅔ inches by 4¾ inches ...	Do.	
528	Votive Tablet (obverse face) of No. 527	Do. ...	Do.	
529	Votive Tablets from Bèbè Pagoda	Do. ...	Do.	
530—609	Stone sculptures in Ananda Pagoda	8⅓ inches by 6⅓ inches ...	Pagan.	

* Numbering continued from previous report.

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APPENDIX F.

List of publications issued during the year 1907-08.

Report on Archæological work in Burma for the year 1907-08.

APPENDIX G.

List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Maung Pe, my head Burmese Writer, procured estampages of stone inscriptions from the following localities:—

	Stone inscriptions.
Kyauksè	9
Myingyan	5
Sagaing	7
Total.	21

APPENDIX H.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent Archæological Survey, Burma, are regularly supplied

I.—COUNTRIES OUTSIDE INDIA.

UNITED KINGDOM.

British Museum Library, Great Russell Street, Bloomsbury, London.
Bodleian Library, Oxford.
London University Library, Imperial Institute, London, S.W.
Cambridge University Library, Cambridge.
Edinburgh University Library, Edinburgh.
Glasgow University Library, Glasgow.
Aberdeen University Library, Aberdeen.
Trinity College Library, Dublin.
Folklore Society, 11, Old Square, Lincoln's Inn, London, W.C.
National Art Library, South Kensington Museum, London.
Royal Institute of British Architects, 9, Conduit Street, Hanover Square, London, W.
Advocates' Library, Edinburgh.
The Royal Library, Windsor Castle, Berks.
Royal Society, Burlington House, Piccadilly, London.
Royal Society, Edinburgh.
Royal Irish Academy, 19, Dawson Street, Dublin.
National Library of Ireland, Leinster House, Kildare Street, Dublin.
Royal Asiatic Society, 22, Albemarle Street, London.
Society of Antiquaries of London, Burlington House, Piccadilly, W.
Royal Scottish Museum, Edinburgh, Scotland.
Society of Antiquaries of Scotland, National Museum of Antiquities, Queen Street, Edinburgh.
Imperial Institute, London.
Indian Institute, Oxford.
Society for Protection of Ancient Buildings, 10, Buckingham Street, Adelphi, W.C.
The Royal Academy of Arts, Burlington House, London.
Society for the promotion of Hellenic Studies, London.
Royal Authropological Institute of Great Britain and Ireland, 3 Hanover Square, W. London.

FRANCE.

Bibliothèque Nationale, Paris.
Institut de France, Paris.
Musée Guimet, 7, Place d'Iena, Paris.

GERMANY.

Bibliothek der Deutschen Morgenländischen Gesellschaft, Halle (Saale), Germany.
Royal Prussian Academy of Sciences, Berlin.
The Royal Museum for Ethnology, Berlin.
Königliche Gesellschaft der Wissenchaften Zu Göttingen, Göttingen.
Kgl. Preussische Akadamie der Wissenchaften W 35, Potsdamerstrasse 120, Berlin.

AUSTRIA.

Imperial Academy of Sciences, Vienna.
Hungarian Academy, Buda-Pesth.

ITALY.

Biblioteca Nazionale, Vittorio Emanuele, Rome.
R. Biblioteca Nazionale Centrale di Firenze.
British School, c/o His Excellency the British Ambassador, British Embassy, Rome.
American School of Classical Studies at Rome.
Societa Asiatica Italiana, Firenze.

OTHER COUNTRIES IN EUROPE.

Koninklijke Akademie van Wetenschappen te Amsterdam, Holland.
Royal Institute of Netherlands, India, The Hague, Holland.
Imperial Academy of Sciences (for the Asiatic Museum), St. Petersburg, Russia.
Royal Library, Copenhagen, Denmark.
National Museum, Copenhagen, Denmark.
Académie Royale d'Archéologie de Belgique, Anvers.
University Library, Upsala, Sweden.
University Library, Christiania, Norway.
British School at Athens, Greece.
La Société Archéologique d'Athènes, Athens, Greece.

APPENDIX H—continued.

List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

I.—COUNTRIES OUTSIDE INDIA—*concluded.*

AMERICA.

American Oriental Society, 235, Bishop Street, New Haven, Conn., U. S. A.
Smithsonian Institute, Washington, D. C., U. S. A.
Secretary, National Museum, Washington, U. S. A.
American Antiquarian and Oriental Journal, Chicago.

BRITISH COLONIES.

The Museum, Canterbury, New Zealand.
Literary and Historical Society, Quebec, Canada.
Melbourne Library, Melbourne.
University Library, Sydney, New South Wales.
Victoria Public Library, Perth, Western Australia.
Royal Asiatic Society, Ceylon Branch, Colombo.
Straits Branch, Royal Asiatic Society, Singapore.
Museum of Arabic Art, Cairo, Egypt.
North China Branch of the Royal Asiatic Society, Shanghai.

FOREIGN COLONIES.

Directeur de l'Ecole française d'extrême Orient, Hanoi.
Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
Institut Français D'Archéologie Orientale du Caire, Cairo, Egypt.
Ethnological Survey for the Philippine Islands, Department of Interior, Manila.

II.—INDIA.

(1) IMPERIAL.

Imperial Library, Calcutta.
Indian Museum, Calcutta.
* Press Room, Calcutta and Simla.
Central Library, Army Headquarters, Simla.

(2) PROVINCIAL.

MADRAS.

Secretariat Library, Fort St. George.
University Library, Madras.
Public Library, Madras.
Presidency College, Madras.
School of Art, Madras.
Government Central Museum, Madras.
Christian College Library, Madras.

BOMBAY.

Secretariat Library, Bombay.
University Library, Bombay.
Bombay Branch of the Royal Asiatic Society; Town Hall, Bombay.
School of Art, Bombay.
The College of Science, Poona.

BENGAL.

Secretariat Library, Writers' Buildings, Calcutta.
University Library, the Senate House, Calcutta.
Presidency College Library, 1, College Square, Calcutta.
Sanskrit College Library, 1, College Square, Calcutta.
Asiatic Society of Bengal, 57, Park Street, Calcutt a.

UNITED PROVINCES.

Secretariat Library, P. W. D., Allahabad.
University Library, Allahabad.
Public Library, Allahabad.
Provincial Museum Library, Lucknow.
Sanskrit College, Benares.
Thomason College, Roorkee.

* Director-General's Report, Part II.

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List of Public Libraries, etc., to which copies of the Reports of the Superintendent, Archæological Survey, Burma, are regularly supplied.

II.—INDIA—*concluded.*

PUNJAB.

Secretariat Library, Public Works Department, Lahore.
Punjab Public Library, Lahore.
Museum Library, Lahore.
University Library, Lahore.
Government College Library, Lahore.
Delhi Museum and Institute, Delhi.

NORTH-WEST FRONTIER PROVINCE.

Secretariat Library, Peshawar.
Peshawar Museum, Peshawar.

BURMA.

Secretariat Library, Rangoon.
The Bernard Free Library, Rangoon.
The Phayre Museum, Rangoon.

CENTRAL PROVINCES.

Secretariat Library, Nagpur.
Museum Library, Nagpur.

ASSAM.

Secretariat Library, Shillong.

COORG.

The Chief Commissioner of Coorg's Library, Bangalore.

NATIVE STATES.

HYDERABAD.

The Resident's Library, Hyderabad.

CENTRAL INDIA.

Library of the Agent to the Governor-General, Indore.
The Librarian, Dhar Museum Library, Dhar.
Rajkumar College, Indore.

RAJPUTANA.

Library of the Chief Commissioner and Agent to the Governor-General, Ajmer.
College Library, Ajmer.

BARODA.

Library of the Resident at Baroda.

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